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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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DISCOURSE

BY PRESIDENT BRIGHAM YOUNG, DELIVERED AT THE FUNERAL OBSEQUIES OF MISS AUGUSTA ST. CLAIR, IN THE 13TH WARD ASSEMBLY ROOMS, JAN. 24, 1869.

[CONCLUDED FROM PAGE 190.]

With regard to the doctrine of the resurrection, you will remember that Paul labored hard to convince a few sects of the Jews of its truth; but in this day we are not under the necessity of laboring for this. The Christian world believe in the resurrection, consequently this point is yielded.

But if we talk to the Christian world about the blessings that will be revealed in the latter days in the Millennium, in building up the kingdom of God, when the Saints will live a thousand years without molestation and interruption, and without sin to afflict them as it has hitherto; when God will multiply righteousness upon the earth, and sweep away the wickedness and abomination under which it now groans, and when the Latter-day Saints, I mean the *Saints*, and not those who profess to be, and are not Saints, will possess the earth, and when they will build temples to the name of the Most High, and will enter those temples and officiate for this one, that one, and the other, until the work is done for the thousands and millions who have died without the Gospel, it is all counted vain; but it is nevertheless just as true as though they believed it. They who enter those temples will remain there as pillars in the temple of our God, and they will go no more out. And the labor of the living will be to officiate for those who have passed into the spirit world without obeying the Gospel; and the office of the resurrected, when the resurrection commences, will be to teach those who are living in the flesh whom to officiate for, redeem and bring up the children of men clear back to Adam.

Here comes the sealing principle, which to the Christian world is more vain and foolish than anything connected with the Gospel of Jesus Christ. They abhor it. They look upon it, I can hardly tell how. It seems to me that they cannot hate it, there is so much glory, beauty, and excellency about it. They cannot hate any principle of the Gospel unless they hate justice, truth, love, mercy and righteousness. But we know that men, through the fallen nature that is in their flesh, are opposed to every principle that God has introduced for their salvation, and they war against them, nevertheless they are true. By the sealing principle men will be sealed to men, and women to women, and children to parents, and the living to the dead, until every link in the chain is connected back to father Adam; and Jesus will bring in the whole world of mankind that can be saved, and will renovate the earth and present it to the Father. This is how the

Gospel of the Son of God reaches the condition of every person, and provides salvation for all. Will all receive it? No, they will not. But this point, as to who will not receive the Gospel, I wish to pass by; who they are or what their condition may be does not matter. Suffice it to say, that every person who is capable of inheriting a kingdom of any degree of glory will have the privilege of doing so.

We may say that our earth is a kingdom of some degree of glory. There is some peace here; but it is a very low state for intelligence to dwell in. It is hardly possible for a person to say, in truth, that there is any solid glory or peace here independent of the Gospel. Is there a momentary enjoyment? Yes, but there is a sting. But every son and daughter of father Adam and mother Eve that is capable of receiving a kingdom of glory will receive one.

How many times have my Methodist brethren said to me, when urging them to believe the Gospel, Where is John Wesley? and this one and the other one? "Why," I would reply, "they will enjoy all the glory they know how to possess." And this will be the condition of every man who has lived according to the best light he had on the earth, of every man who has been faithful to his prayers, his God, his friends; faithful to the human family, and, faithful to his being here. Can such men go down and wallow in hell? No, never; it is folly to think such a thing; they will receive a glory, and that glory will be far greater than their earthly expectations. Is this a comfort? Yes. No man on earth would turn a deaf ear to the principles of eternal life, if he knew the benefits of them. They are beautiful; they are lovely to dwell upon. Even here, in our mortal state, how beautiful they make a neighborhood! What peace and happiness dwell in the neighborhoods of those who possess the spirit of the Gospel! I look upon the Latter-day Saints with a great deal of pride, when compared with the world, notwithstanding all their weaknesses and naughtiness. Look at the world with its contentions, animosities, bitter feelings, and envy! How wicked the people will be, and how they will try to injure each other! When compared with them, I say the Latter-day Saints are a pretty good people. Do they go to law with one another? No. Do they bite and devour one another? Not much; they are taught better. Still the spirit will rise up once in a while, and they do some things naughty and bad. But take them as a whole, and see their cities, towns and neighborhoods, and how peaceable they are! Yet the Christian world look upon us, I will not say as outlaws or outcasts, or as an ignorant race of beings who have no knowledge with regard to humanity; no, they know better than this. But they look upon us with envy, just as politicians do, in a political point of view. Say they, "We would like to ruin the Latter-day Saints, they are clannish; they are of one heart and one mind, and if we should make a State of them, there is not a man amongst them but would vote for Brigham Young for Governor." What would they give to have such an influence? How many men are there in our nation who, if they possessed millions and millions, would give it to have the influence in the nation that Brigham Young has in the midst of this people? Hundreds and thousands of them would. Is it a crime to hold an influence over the minds of the people, and to teach them principles of peace, love, and union; to exhort them to practice every holy and just principle; to learn all they can from every good book, and to make themselves familiar with all the wisdom and philosophy of the world, until they understand the object for which they were created, the philosophy of the world's organization, its formation; the law by which it exists, and by which it swims in its own element, and the law of its revolutions; to know and understand the starry heavens, who inhabit them, their glory, and the glory that is prepared for the inhabitants of the earth? Is this lovely? Is there a man in the world that can, in his heart, despise truth and righteousness? No, there is not. No vile person on the earth can despise them until he has passed the ordeal which shall prepare him to be-

come an angel to the devil; then he can despise and hate them, and fight against them, not knowing what he does. That is the case with the inhabitants of the earth who are contending against the doctrines of the Latter-day Saints,—they are doing that which they understand not.

Now this Gospel that we preach, if it is hid, I can say it is hid to them that are lost. It is not hid to the wise and prudent; it is not hid to the virtuous, truthful, and good. It is hid to those who are lost to the principles of truth and virtue.

Were it not for the resurrection that we believe in, we should not officiate for our friends who are dead. How we do so we have published to our brethren and the Church. We have our font prepared, and there take people and baptize them for their relatives. Is there any harm in this? Is it a crime to try and do good to those who died without the Gospel? There is no intimation within the lids of the Bible that man can be saved without observing the law God has laid down for that purpose. There are not two, three, or ten ways by which this salvation can be wrought out, but *one* only. Is there any harm in officiating for those who have died without having the privilege of walking in that path themselves, and thus giving them the opportunity of returning again to the presence of the Father and the Son, and of dwelling in the celestial kingdom? I cannot see the least harm or wrong in it, and there is not a man on the face of the earth, in his sober senses, who can see and contemplate this principle of the Gospel of Christ, but will say that it is a God-blessed doctrine. I thank God for it.

To our beloved friend, the father of this young lady to whose remains we have met to pay the last tribute of respect, I say mourn not, weep not. I pray that he may be blessed. To this young lady who has died without being baptized, there is all the liberty that can be asked to officiate for her here, that she may enter into the society of the just. But I will say that there is this advantage enjoyed by those who receive the Gospel here in this life, and render obedience to the laws of life as they have been revealed through the Gospel,—when they step into the spirit world the power of the enemy has no influence over them whatever; they are perfectly free from it; they reign as kings over all sin, and are free from its effects, while those who die without the Gospel are liable to be afflicted by evil spirits. The evil and the good dwell together in the spirit world, which is around and close by us,—as we do here. But those who have received the Gospel, and have lived according to it, when they enter the spirit world, are perfectly free from the power of the enemy; they have all evil under their control, and when they give a command it has to be obeyed. But as quick as a person is officiated for here the door is unlocked, and they enter a higher sphere of intelligence, power, and glory, and they have power over evil. Is there any harm in all this? Not the least. If it be evil to bless all men, to promote peace and righteousness upon the earth, and to cause men to seek after it, I pray God we may have more of it.

May God bless the father of this young lady, and the mother and family who are far away from them. I say God bless them in the name of Jesus. Amen.

To teach one to help oneself, the Spaniards say, drawing the simile from hot porridge, "He who hath a mouth of his own should not bid any one else blow."

A Smiling Face and a Kind Heart.—Which will you do—smile, and make your household happy, or be crabbed, and make all those young ones gloomy, and the elder ones miserable? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance; let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.

A DAY AT THE PYRAMIDS.

Of all the pleasant excursions that lie in the immediate neighborhood of Cairo, the excursion to the Pyramids is naturally the most interesting. There are a good many persons to whom the Pyramids mean Egypt, and who seem unaware that there are other remains worth looking at on the banks of the Nile. Immense antiquity is always invested with a poetic interest, and in the presence of these extraordinary ruins—if the word "ruins" can be applied to anything so imperishable—the most cold-blooded and practical of tourists comes under the spell of romance. Travellers, whom every other prospect has disappointed, are strangely moved by the first sight of the monument of Cheops. But apart from sentimental considerations, the ride or drive to the Pyramids is exceedingly enjoyable. It lies through the greenest and most fertile portion of the country; no landscape could be more Oriental in its character. The dingy looking houses of old Cairo, surrounded by the dark foliage of the acacia, the wide belt of shining river, and the curiously shaped boats which glide upon it; the tall palm trees that wave overhead, or that tuft the distant horizon; the long strings of camels that wind across the undulating plain, and stand out against the unclouded sky; the white ibises that flutter over the corn fields now as four thousand years ago, form a succession of pictures which gradually prepare the mind of the traveller to receive his first impressions of the stupendous structure he is about to visit.

The distance from Cairo by the usual route is about eight miles, and occupies three hours, one of which is generally taken up in waiting to be ferried across the river. The usual plan is to commit yourself to the charge of a dragoman, who undertakes to save you all trouble and unnecessary expense, to pay all "backsheesh," to keep the Bedouins in order, and to show you everything that is to be seen. When the dragoman has succeeded in getting together a party of three or four he is ready to start, but by the time you have got half way you begin to be dissatisfied with your bargain. It is true that he pays the "backsheesh," but the annoyance is not in the payment, but in the incessant din and tumult of mendicancy which surrounds you from the outset, and against which your guide can give you no protection. On the contrary, his presence rather serves to increase the disturbance, inasmuch as it points to the fact that you are a complete stranger, and confessedly unable to take care of yourself. The shortest, safest, and least troublesome mode of making the journey is to discard dragomans altogether, and commit yourself to the care of some intelligent donkey boy, who will be as watchful of your purse as of his own scanty store of piastres, and who understands the art of discouraging and repelling the horde of beggars that waylay every pleasure party. The donkey will bring you as far as the ferry of Old Cairo, where you must abandon yourself to the tender mercies of the Arab boatmen. You are immediately surrounded by a score of wild faces, gesticulating fiercely within a few inches of your ears. The noise bewilders you, and you strike out furiously right and left, but without the least effect. The struggle and shouting grow fiercer; you are dragged helplessly to and fro, until at last two sturdy fellows succeed by main force in pulling you on their boat. Looking back, you observe your friends still in the thick of the conflict, and can afford to laugh at the perils from which you have just escaped. After some minutes the clamor miraculously ceases, the party is reunited, the donkeys are induced to enter the boat, and in less than half an hour you are safely landed at Ghizeh, the village from which the two great Pyramids take their distinctive appellation. This is a large straggling place, with narrow dark lanes, abominable odors, and troops of shrieking naked children. Beyond it lies a magnificent palm grove, whose lofty branches sway gently in the light breeze from the river. For some distance the road is overshadowed by the dense foliage of acacias and sycamores,

then there is another palm grove, and then an ugly village of mud huts inhabited by beggars and vendors of spurious antiques. From this point onward there is no shade whatever, the full blaze of the sun beats down upon the excursionists, every little pool shines with an intolerable lustre, fierce glare rests upon the desert, and a hot dry wind blows across the sands. Half an hour more is spent in reaching the confines of the sandy tract that seems so near. The Pyramids are in full view, but as yet it is impossible to form any idea of their magnitude. They appear twice as near, and not more than half as high as they really are, and looking at them from a distance of three miles it is hard to say which is the loftier. Gradually the faint shade of blue that envelops them changes into a soft grey, the surface resolves itself into horizontal lines or steps; a few black specks are observed on the side of the Greater Pyramid, and presently these specks are seen to be moving slowly towards the summit. Just at this moment the tourist attracts the watchful eyes of the Bedouins, and no sooner has he entered the desert than he is met by a group of powerful fellows, who at once commence to exhibit their antiques, consisting of broken scarabei, old coins of the Roman period, and little blue figures of mummies. Each volunteers his services in helping the stranger to ascend or to enter the Pyramids, and they all profess the most intense astonishment if their intended victim is wise enough to decline their aid. These Bedouins are of a very different class from the wild, shaggy, half human creatures of whom one reads in guide books. So far from being at all savage in their exterior, they seem a good deal more civilized than the Arabs of the villages that surround Cairo. Most of them speak English fluently, and some can talk in French and Italian. With few exceptions they are men of tall stature, and their sheik, the best-looking and most powerful man among them, is several inches more than six feet. Moreover, they have an aspect of comfort and cleanliness for which one is wholly unprepared. The Pyramids are their only masters, and pay liberally for their services. Some of the principal Bedouins earn considerable sums in the course of a season, and as the sheik generally contrives to exact a fee of four shillings from every visitor, he must have already accumulated a tolerable fortune. It is in vain to attempt to shake off their company, which, unless you are very ill-tempered, will be found rather amusing. To get angry with an Arab, and especially with a Bedouin, is to put yourself completely at his mercy. He enjoys your indignation, doubles his importunity, and becomes quite confident of fleecing you. Take him quietly, and he is rather a civil, intelligent fellow, with a keen sense of humor and some talent for "chaff."

Before advancing to the base of the Pyramids it is usual to diverge about a quarter of a mile in order to visit the Sphinx. It is hard to restrain some feeling of disappointment at the sight of this enormous figure. Readers of Mr. Kinglake's "Eöthen," who have got by heart that eloquent passage of poetical prose in which he lauds the beauty of the ancient Coptic type, and defies the iconoclast to mock at the Sphinx, will find some of their enthusiasm vanishing when they discover that the head of the creature has lost almost all semblance of humanity, that the nose is gone and the chin broken, and that enormous fragments have been knocked out of the cheeks. It is difficult to distinguish the tranquil, inscrutable smile, or the extraordinary beauty which sent the author of "Eöthen" into raptures. Successive generations of image-breakers, or the great iconoclast, Time, have done their work effectually, and the majestic loveliness of this celebrated idol no longer exists except in the imagination of the poet. Besides, vast as it is, the Sphinx seems dwarfed in the presence of the Pyramids. It belongs to a later time and another order of things. The heaps of sand that surround it prevent you obtaining any correct notion of its magnitude; and not until you have seen an active Arab climb upon the head can you realize its height. After a short but tiresome walk through the hot sand, the traveller reaches the grateful shade of the Great Pyramid, and

finds himself the centre of a group of stalwart fellows who are anxious to have the honor of bringing him to the top, or into the inmost recesses of the interior. Most persons undertake the ascent without any idea of the labor and fatigue that it involves. The mere fact of being grasped as in a vice by two powerful Arabs, and violently propelled by a third, is punishment sufficiently severe, and to this must be added that the steps over which your captors skip like goats are frequently three or four feet in height. Such is the symmetry of this wonderful monument that its loftiness does not appear at first sight. It is not until the panting and perspiring tourist finds himself deposited on the summit, and hears his guides shrieking for backsheesh, that he feels the vastness of the great pile of limestone, from which he can see more than twenty miles on every side. The Libyan Desert stretches illimitably westward, its undulating expanse of yellow sand contrasting with the clear azure of the sky and the deep green of the fertile tracts which it bounds. In the east lies Cairo, surmounted by its thousand graceful minarets, and nearer flows the Nile, gleaming with light, and dotted with the white sails of many dahabeehs. And following the course of the river the spectator perceives many other structures similar in shape but inferior in size and in age to that on which he stands. The towering mountain beneath his feet was before all, and will survive all. Long after it was built, the glory of Memphis dawned, and the Serapium was founded. Tombs have been rifled, temples destroyed, the Pyramids of Dashoor and Sakkara are gradually crumbling away, but the memorial of Cheops, for all we know to the contrary, still holds his body, and has not only conquered time but withstood the destroying rage of men. A deep valley separates it from its scarcely less majestic companion, and the distance from summit to summit can scarcely be less than half a mile; but the voice of an Arab on the opposite height is as audible as if he were only a hundred yards away, and sometimes one can distinguish the words spoken by people standing near the base. The marvellous clearness and color of the sky is strikingly evident in contrast to the grey masses of stone. The sharpness of the outlines and the blackness of the shadows in the foreground increase the effect of the misty glow which covers the distance and hides the deformity of the desert. Sunsets viewed from this elevation are magnificent. There is not the pageantry of clouds that belongs to damper climates, but there is the potent charm of strong and simple coloring. The crimson flush that gathers over the sands, the waves of tremulous light that spread through the sky, the pink and orange glow that follows the sinking of the sun, the sudden approach of night, and the delicate transient hues which follow the departing day, offer a task more trying to a landscape painter than the more brilliant sky of an Italian evening. It would not be easy to transfer to canvass the singular luminousness of the air. Stars so large and lustrous that they can scarcely be identified with the constellations that dimly glimmer in the hazy northern climates, moonlight bright enough to show the grand forms of the Pyramids better than the fierce glare of the afternoon, delicious breezes succeeding the sultriness of day tempt one to linger long after darkness has settled on the plain and the minarets of Cairo have faded out of view. The stillness is only interrupted by the croaking of innumerable frogs, the chirping of grasshoppers, and the bleating of distant flocks; and as the returning traveller nears the river he hears the low droning chant of the boatmen praying Allah for fair winds or thanking him for a prosperous voyage.

To enter the Pyramid and penetrate as far as the King's Chamber is a more difficult and unpleasant task than the ascent to the top. The passages are low, narrow, and slippery; the air is hot and stifling; the Bedouins are so rapid in their motions that one is in danger of having his shoulder dislocated or his ankles sprained. Preceded by a swarthy fellow carrying a candle, and followed by another, held firmly by two bare-footed giants, as agile and as sure as goats, the visitor first descends a long low passage, which inclines downwards at an angle of

about twenty-five degrees. Having reached the end, his protectors clamber over a huge block of granite. He is hauled with great rapidity, and then, not having had a second to recover his breath, is hurried through another passage, which ascends gradually. Finally, cramped and nearly suffocated, he is pulled into the King's Chamber, and startled by a tremendous hurrah, sent forth with the full force of Arab lungs. This is followed by a vigorous demand for backsheesh, which it is absolutely necessary to resist. Fifteen minutes suffice for such explorations as a tourist of ordinary strength is able to make. The higher and the lower chambers are only visited by the adventurous and the athletic. The great marvel of the interior consists in the immense blocks of granite, but it is in vain to speculate on the power employed to place them in position, as it is impossible to restrain the feeling of awe which these gigantic memorials of ancient skill and greatness produce. The Greater Pyramid covers about as much ground as was occupied by the Exhibition Building of 1862, and its present height is somewhat greater than that of St. Paul's Cathedral. But neither its magnitude nor its antiquity affect the spectators as powerfully as the vague and dreamy conjectures which arise concerning the character, the hopes, and the meaning of the men who raised it.

EARTHQUAKE IN LANCASHIRE AND YORKSHIRE.

Reports from various parts of East Lancashire and the West Yorkshire borders concur in stating that an earthquake occurred a few minutes after six o'clock p.m., March 15. The vibration was violent at Accrington, Haslingden, Rosegrove, and Waterfoot, lasting seven or eight seconds. It was more or less perceptible at Blackburn, Bury, Middleton, Todmorden, and Sowerby Bridge. A momentary tremor was experienced in the central district of Manchester. In some of the suburbs, Pendleton and Cheetwood for instance, the direction appeared to be from east to west. Accounts differ by a few minutes as to time, but none are mentioned earlier than six o'clock or later than a quarter past six. At some of the towns mentioned above people rushed out of their houses in alarm, asking one another what had happened.

A Blackburn correspondent writes —"The shock was felt very distinctly here from five to ten minutes past six. In Church-street, Victoria-street, Richmond-terrace, and in many other places great alarm was created, in some instances the inmates leaving their houses. Mr. Ainsworth, head master of the grammar school, states that the vibration was so strong as to cause the door of the wardrobe to oscillate violently. The shock was accompanied by a subdued rumbling sound."

At Middleton, the dwelling houses in the higher parts of the town were very much shaken, to the momentary alarm of the occupants, who, in some instances, ran into the street in a state of great terror and excitement. The shock was particularly noticed as being accompanied with a low rumbling sound. Several persons state that they were very nearly thrown from their feet by the shock.

At Rawtenstall, the shock was felt at about five minutes past six. The mills had just stopped for the day, and the people were about leaving their work when the shock was felt, which caused them in some instances to run in different directions, imagining that the chimney or some portion of the building had fallen. People ran out of their houses, and instantly the streets filled with persons describing the severe nature of the shock they had experienced. Door knockers and bells were rung, and crockeryware and windows were shaken. The shock only lasted a few seconds, but was very severe.

Similar reports have been received from Todmorden, Sowerby Bridge, Rochdale, and other places.—*Liverpool Mercury.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 27, 1869.

THE LOVE OF GOD.

Our Savior, reproving the Jews, said, "But I know you, that ye have not the love of God in you." During His time upon the earth He met with a stubborn opposition from the priests and teachers of all sects and parties. Notwithstanding they professed the love of God, they strove with all their power, learning and influence to counteract the teachings of the Savior, and to prevent the people from receiving His testimony and doctrine, while they were professedly teaching the commandments and laws which God had given them through Moses, and also to believe in the Prophets whom He had sent—whose tombs they garnished—pretending to revere their names. The Scriptures were read with all solemnity, they paid "tithes of all they possessed," they fasted and prayed long prayers, and kept the passover and feast of tabernacles, and were, to all outward appearances, very holy men, yet the Savior, who knew that their hearts were far removed from God, declared that they had not the love of God within them.

"He that is of God heareth God's words," wherefore a message from Him finds place in the hearts of the honest, for those who truly love Him and delight to do His will receive it with joy and gladness, never fearing the frowns of the world—for perfect love casteth out all fear—but, loving truth and righteousness, are ever prepared to receive light. Light cleaveth to light, intelligence to intelligence. "Light and truth forsaketh that evil one," therefore the commandments of God are joyfully obeyed by the lovers of truth, while its opponents are filled with rage and bitterness as it discloses their true position and unmasks their hypocrisy. It was the proclamation of truth that tested the love of God in the Jewish priests and teachers. Jesus Christ came in fulfillment of the Prophets, whom they professed to believe, and who had so plainly foretold His coming and mission. Had the Jewish priests been as honest in their worship as they professed to be, and possessed the love of God, they would have been prepared to receive the Savior, as was Simeon, a just and devout man, who waited "for the consolation of Israel: and the Holy Ghost was upon him;" to whom it had been revealed "that he should not see death, before he had seen the Lord's Christ;" and who, being led by the spirit, came into the temple "when the parents brought in the child Jesus," and, realizing the fulfillment of the prediction, when he took Jesus in his arms, said, "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." And all who loved God in the days of the Savior became His disciples, but they were cast out of the synagogues and congregations of the Jews, because they followed the "friend of publicans and sinners."

The love of God was manifested by Abraham when, in bedience to the commandment of God, he left his house and country to go to a land he knew not

of; also when called upon to offer up his son Isaac, not withholding his son of promise, but willing to obey in all things. It was the love of God that caused Shadrach, Meshach, and Abed-nego to refuse to bow down to and worship the golden image which Nebuchadnezzar had set up, and which he commanded all people to fall down and worship. And it pleased the Almighty to demonstrate His love for them, for the sons of Israel came out of the furnace without even the smell of fire upon them. Through the same love Daniel, notwithstanding the decree of Darius, continued to worship, praying and making supplication. When the Apostles preached the doctrine of Christ, they evinced their love of God in travelling without purse or scrip, and in suffering bonds, imprisonment and death rather than forsake the truth. In their ministry they were directed by the Spirit to those who desired to learn the principles of salvation; and angels were also sent unto devout men to instruct them to whom to send to obtain the words of eternal life; thus, notwithstanding the bitter prejudice and opposition, the honest were sought out, and blessed with the glad tidings of great joy.

The love of God is always manifested by a disposition to keep His commandments, and in a manly independence and fearless searching for the principles of truth, disregarding what others may think or say, so long as they are satisfied that they are doing the will of Him whom they love. The Apostle Paul said: "Tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us," which Spirit they had received through obedience to the commandments of Him whom they loved. Stephen, full of this divine love, exclaimed, "Lord, lay not this sin to their charge." How different this godlike spirit from the spirit of those who slew him! The Savior said, "If ye love me keep my commandments," for herein do we demonstrate that we love Him; and this has been the great difference in all ages of the world, distinguishing those who are from those who are not of God. When light comes into the world, those who love the light walk in it. God is light, and those who love God love the light; therefore, as the Apostle says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "But how can we walk in the light?" may be asked. By obeying all the commandments, receiving here a little and there a little, "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The plan of salvation is eternal, and the same doctrines that were taught by Jesus and the Apostles will save to-day, if taught by the same power and authority, the love of God abiding in our hearts. We have the evidence that the love of God abideth in us, from the fact that we enjoy that Spirit that enticeth and leadeth to do good, seeking first the kingdom of God and His righteousness, ever studying to do good, to be merciful, charitable, long-suffering, speaking no evil, but being full of love. In these last days the love of God is manifested by obedience to the fullness of the Gospel He hath restored, and gathering to the place at present appointed, in fulfillment of the Divine command; in the payment of tithes and offerings, and by the spirit of love and unity enjoyed by the Saints. The Elders sent from Zion demonstrate the love of God by leaving their wives, children and friends, their tranquil

homes, and the happy associations of the Priesthood in Zion, in obedience to Divine will; in traveling and preaching the Gospel of the Son of God, teaching the way of life in simplicity and truth; baptizing those who believe, and confirming the gift of the Holy Ghost by the laying on of hands, as of old; in blessing, advising, and counseling the Saints under their charge with praiseworthy zeal and faithfulness. Herein is the love of God demonstrated by His faithful sons, and if the world loved not darkness, surely they would discern the signs of the times, the "strange act" and "marvelous work" being accomplished through the introduction of truth and light in our day. Let the Saints joyfully continue in their love of God, knowing that the great commandment is, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and let them fear lest they offend Him. Let all strive earnestly to become the friends of God, by unflinchingly keeping His commandments, and thus witness that they have the love of God abiding in them.

G. T.

DEVON.—Elder John Albiston writes that the Saints are increasing in unity and good works, in the region where he is laboring; also that there is an increased spirit of inquiry, some baptisms, and goodly prospects for more. There, also, as elsewhere, they are anxious to wend their way to the place of gathering, and it is hoped that the faithful will be richly blest in so doing during the coming season.

CORRESPONDENCE

ENGLAND.

Sunderland, March 8, 1869.

Pres. A. Carrington.

Dear Brother, — I am pleased in being able to write that the Saints feel encouraged, and more determined to press on to the mark of their high calling. I can see a very great improvement in the Sunderland Branch; they are more united, and feel to profit by the good counsel you gave them. I attended meeting with them yesterday, and we enjoyed a good time; the Spirit of the Lord was with us, and it was really gratifying to see the great change. Strangers begin to come to our meetings both here and in Newcastle.

There has been quite a stir in Newcastle since our Conference; a good many of the strangers that were at the Conference seem to be quite interested. I met a gentleman, the other day, who said that he did not think we were quite so numerous as we are. I feel that there will be good done in bringing some to a knowledge of the truth.

I desire to do my duty as a servant of God, and to bear my testimony to the people, although it may be in weakness; yet, if I have the Spirit of the Lord with me, it will sink deep into the hearts of the honest, and they will embrace the truth.

Ever praying God to bless you with every needful blessing, to enable you to discharge the duties of your high and holy calling, I remain your brother in the Gospel,

EDWARD A. NOBLE.

Pride is so unsociable a vice, and does all things with so ill a grace, that there is no closing with it. A proud man will be sure to challenge more than belongs to him; you must expect him stiff in his conversation, fulsome in commending himself, and bitter in his reproofs.—JEREMY COLLIER.

PRESIDENT GRANT'S INAUGURAL ADDRESS.

CITIZENS OF THE UNITED STATES,—Your suffrages having elected me to the office of President of the United States, I have, in conformity with the Constitution of our country, taken the oath of office prescribed therein. I have taken this oath without mental reservation and with the determination to do, to the best of my ability, all that it requires of me.

The responsibilities of the position I feel, but accept them without fear. The office has come to me unsought. I commence its duties untrammelled. I bring to it a conscientious desire and determination to fill it to the best of my ability to the satisfaction of the people. On all leading questions agitating the public mind I will always express my views to Congress, and urge them according to my judgment, and, when I think it advisable, will exercise the constitutional privilege of interposing a veto to defeat measures which I oppose. But all laws will be faithfully executed, whether they meet my approval or not.

I shall on all subjects have a policy to recommend, none to enforce, against the will of the people. Laws are to govern all alike, those opposed to as well as those in favor of them. I know no method to secure the repeal of bad or obnoxious laws so effective as their stringent execution.

The country having just emerged from a great rebellion, many questions will come before it for settlement in the next four years which preceding administrations have never had to deal with. In meeting these it is desirable that they should be appreciated calmly, without prejudice, hate, or sectional pride, remembering that the greatest good to the greatest number is the object to be attained. This requires security of person, property, and for religious and political opinion in every part of our common country, without regard to local prejudice. All laws to secure this end will receive my best efforts for their enforcement.

A great debt has been contracted in securing to us and our posterity the Union. The payment of this, principal and interest, as well as the return to a specie basis as soon as it can be accomplished without material detriment to the debtor class or to the country at large, must be provided for.

To protect the national honor every dollar of the government indebtedness should be paid in gold, unless otherwise expressly stipulated in the contract. Let it be understood that no repudiator of one farthing of our public debt will be trusted in public places, and it will go far towards strengthening a credit which ought to be the best in the world, and will ultimately enable us to replace the debt with bonds bearing less interest than we now pay. To this should be added a faithful collection of the revenue, a strict accountability to the Treasury for every dollar collected, and the greatest practicable retrenchment in expenditure in every department of government.

When we compare the paying capacity of the country now, with ten States still in poverty from the effects of the war, but soon to emerge, I trust, into greater prosperity than ever before, with its paying capacity twenty-five years ago, and calculate what it probably will be twenty-five years hence, who can doubt the feasibility of paying every dollar then with more ease than we now pay for useless luxuries? Why, it looks as though Providence had bestowed upon us a strong box, the precious metals locked up in the sterile mountains of the far West, which we are now forging the key to unlock, to meet the very contingency that is now upon us.

Ultimately it may be necessary to increase the facilities to reach these riches, and it may be necessary, also, that the general government should give its aid to secure this access. But that should only be when a dollar of obligation to pay secures precisely the same sort of dollar in use now, and not before.

While the question of specie payments is in abeyance, the prudent business man is careful about contracting debts payable in the distant future. The nation should follow the same rule. A prostrate commerce is to be rebuilt, and all industries encouraged.

The young men of the country—those who form this age and must be rulers twenty-five years hence—have a peculiar interest in maintaining the national honor. A moment's reflection upon what will be our commanding influence among the nations of the earth in their day, if they are only true to themselves, should inspire them with national pride. All divisions, geographical, political, and religious, can join in this common sentiment.

How the public debt is to be paid, or specie payments resumed, is not so important as that a plan should be adopted and acquiesced in. A united determination to do is worth more than divided counsels upon the method of doing. Legislation on this subject may not be necessary now, nor even advisable; but it will be when the civil law is more fully restored in all parts of the country, and trade resumes its wonted channels. It will be my endeavor to execute all laws in good faith, to collect all revenues assessed and to have them properly disbursed. I will, to the best of my ability, appoint to office only those who will carry out this design.

In regard to foreign policy, I would deal with nations as equitable law requires individuals to deal with each other, and I would protect the law-abiding citizen, whether of native or foreign birth, wherever his rights are jeopardized or the flag of our country floats. I would respect the rights of all nations, demanding equal respect for our own. If others depart from this rule in their dealings with us, we may be compelled to follow their precedent.

The proper treatment of the original occupants of this land, the Indians, is one deserving of careful study. I will favor any course towards them which tends to their civilization, Christianization and ultimate citizenship.

The question of suffrage is one which is likely to agitate the public so long as a portion of the citizens of the nation are excluded from its privileges in any State. It seems to me very desirable that this question should be settled now, and I entertain the hope and express the desire that it may be by the ratification of the fifteenth amendment to the Constitution.

In conclusion, I ask patient forbearance one towards another throughout the land, and a determined effort on the part of every citizen to do his share towards cementing a happy Union, and I ask the prayers of the nation to Almighty God in behalf of this happy consummation.—*New York Herald.*

CURATIVE EFFECTS OF DRY EARTH.

Dr. Addineli Hewson, of the Pennsylvania Hospital, Philadelphia, seeing the satisfactory effects of the earth closet, became impressed with the conviction that the use of dry earth as an absorbent in other ways should be tried. At the time of the introduction of the earth closet into the hospital there was lying in the ward a patient suffering from a very severe compound fracture of the lower leg. The wound was in an unhealthy condition, and its exudations, amounting to a pint in 24 hours, were so offensive as to cause a sickening and even dangerous stench, that the excellent ventilation of the ward and the use of the usual disinfectants were hardly able even to mitigate. It occurred to Dr. Hewson to test the power of dry earth to absorb this odor, as it had that of excrement. The effect was magical. Not only was the offensiveness entirely overcome, but the effect on the character of the wound itself was such as no previous treatment had been able to compass. The suppuration was, within a few days, so reduced that the daily dressing of a single half-pint of earth was not even saturated; the edges of the flesh-wound lost their inflamed character; the intense pain of the sore was entirely relieved, and a healthy granulation has ensued.

Dr. Hewson is now daily carrying out this earth application to wounds, and with most marvellous results. Within a few days of the sailing of

the latest steamer from New York, the following extraordinary cases had been noted in the Pennsylvania Hospital under Dr. Hewson :—

1. Two patients suffering from serious varicose ulcers, after prolonged suffering, and with little relief from the usual treatment, have ceased to be offensive to their wardmates; they find their sores daily growing smaller; all pain and inflammation have left them; and they feel the certainty of an early cure.

2. A railroad breaksman, whose hand was, a year and a half ago, crushed between the coupling heads of two cars, and who has never been free from pain, and seldom from intense pain; whose hand from the wrist to the knuckles was a festering mass of carious bones and inflamed flesh, and whose system had been so reduced that he could not have survived the amputation which alone could entirely relieve him, is now happy in freedom from pain. His flesh-wound has taken on a healthy character, and his strength is fast returning. He even hopes to save his hand, but the long continued decay of the bone makes this impossible.

8. Another breaksman, suffering from a precisely similar injury, in no respect less serious, but received within a few days, was immediately treated with dry earth. Its constant application has entirely prevented inflammation, and a healthy healing of the flesh and knitting of the bone will soon return him to his duties with two useful hands.

4. A farm laborer had three of his fingers nearly cut off and his hand fearfully torn by a horse-power hay-cutter. Since the first application of the dry earth (a few hours after the accident) he has been free from pain, and he will save his hand.

5. A laborer, engaged in breaking up condemned shells, exploded one that was charged. The powder burned his face and arms, and (seriously) one of his knees, which was struck by a fragment of the iron that completely shattered the knee-pan. His burns and the fracture were immediately dressed with dry earth, and the freedom from pain and the absence of inflammation have been as marked in his case as in the others. Without this dressing the knee-joint must inevitably have become involved, and the leg must have been lost. Now, the wound is evidently healing, and (although it is too early to speak positively) there is every reason to hope that the only result of the injury will be a stiff knee.

6. A woman was brought to the hospital with her neck and a large part of her body very severely and dangerously burned. That she could escape long weeks of agony was beyond hope. Yet her eye was clear and calm and her voice was strong, and when the doctor asked her how she felt, she said she was a great deal better, and that she had no pain.

7. An entire breast was removed for cancer, and the wound was dressed with dry earth. It is now healing rapidly. There has been no inflammation and no suppuration, and this woman too—calm and happy-looking, with a healthy color and a steady voice—spoke far more than her cheerful words in thankfulness for her relief.

A STRANGE RELIGIOUS SECT IN RUSSIA.

A religious sect, called the Skopzen, whose peculiar views enjoin the most barbarous practices, has existed in Russia for many years past, but has hitherto succeeded in escaping the vigilance of the police. The doctrine from which it derives its name is the mortification of the flesh, which it interprets as signifying self-mutilation. The members devote themselves to trade, and are very wealthy. The Government has long been anxious to discover the leaders of this sect, as also the place in which their treasures were hoarded, but all its attempts have been baffled till a few weeks ago. Somewhere about the year 1850, Count Perowsky, the Russian Minister of the

Interior, endeavoured to penetrate the mystery by the assistance of a clever agent, who adopted the manners of the sect, attended their meetings, and also pretended to be one of themselves. One day the agent told the Minister that the operation of mutilation was to be performed that evening on a new convert. It was accordingly arranged that the house should be surrounded by a large body of police, which was to appear at a certain signal from the agent; but the signal was never given. A few days afterwards the agent presented himself, looking very ill, and declared that he had made a mistake in the day. Shortly afterwards he left St. Petersburg, giving as an explanation that his wife had inherited some property in the country. It was not till after his death that the truth was discovered through the confession of the widow. Without his having any idea of the intentions of the Skopzen, it was himself whom they proposed to receive into their body as a new member, and they effected their object by force. As soon as it was accomplished, the head of the Skopzen approached him and said, "I am glad you have become one of us. If you betray us it will not benefit you, and you will fall a victim to our revenge. You receive only a thousand roubles annual salary from the Government, but, if you will be true to us, here are 25,000 roubles down as compensation for your sufferings, and besides this you shall receive 1,000 roubles monthly." The agent knew what sort of people he had to do with, and closed with the bargain at once. Herr von Harting, the civil governor of Tambow; Herr Abasa, the vice-governor; and Herr Trischatny, the head of the police, have recently discovered the leader of the Skopzen at Morschansk, in the person of a certain rich merchant named Maxim Plotizyn. His house is so large as to occupy almost a whole suburb, and contains a kind of Skopzen nunnery. Nine nuns were residing there at the time, and among them a sister of Plotizyn. The pictures of Seltwanow Schilow, and other prophets of the sect, were found in one of the rooms. Search was made in the cellars for the treasure, and at first without result, as nothing was found but a large quantity of old clothes and similar lumber. At last, after passing through six vaults, on entering the seventh suspicion was excited by a large stove which stood in one corner, and appeared never to have been properly fitted up for use. On further examination, an iron door was discovered behind it, leading to a secret receptacle containing untold wealth. Besides enormous chests full of gold imperials, there were about fifteen millions of silver roubles, and above ten millions in bank notes. The revelations respecting the Skopzen form the great subject of conversation at St. Petersburg at present—all the more so as the sect has extensive ramifications, and is believed to have political objects in view.—Berlin correspondent of the *Daily News*.

SUMMARY OF NEWS.

It is proposed in Philadelphia to bring the remains of William Penn from England to Pennsylvania, and to erect a splendid monument over them.

THE WASHINGTON CABINET.—With regard to the new ministerial appointments by General Grant, the *Daily News* says it is probable they will be received with more general satisfaction than those originally made. Mr. Hamilion Fish, Secretary of State, has been governor of the state of New York, and is an eminent member of the bar. Since 1857 he has travelled much in Europe. General Rawlins, who takes the place of General Schofield, is popular with the energetic Republicans, but has not hitherto been in Congress or connected with the National Government. Mr. Boutwell, the Secretary of the Treasury in place of Mr. Stewart, has been particularly regarded as fitted for the post of finance minister. He is a Republican of the most pronounced views, and has of late been especially distinguished for his vigorous resistance to all schemes of repudiation.

There is reason to believe that in British India no fewer than 10,000 human beings perish annually from snake bites alone, besides the multitudes who are killed by tigers, bears, hyenas, panthers, and other wild animals.

The public debt of the United States on the 1st instant, less cash in the Treasury, amounted to $2,545,336,904, showing a decrease on last month of $10,868,754.

An earthquake took place in the State of Santander, Bogota, on January 30, which caused serious damage at Socorro, San Jil, Aricha, and several other towns. Fears were entertained of the whole cordillera breaking up and descending in large masses of rock.

Steady progress continues to be made with the works of the great tunnel through Mont Cenis. At the end of last month 9386 metres had been completed—viz., 5474 metres at the south end and 3912 at the north. The number of metres still to be excavated is 2835. The opening of the tunnel through its entire length may be expected to take place by the month of July, 1871, or perhaps earlier.

PARIS, March 16.—A terrible explosion took place last night at the chemical works of M. Pelletier, at the Place de la Sorbonne. Seven persons were killed. Considerable damage was done both to the Sorbonne and the houses in the neighborhood.

It was proverbial a few years ago that a negro, however terrible his condition, very rarely in this country committed suicide; but the equal rights mania has produced its effect. We have observed a number of cases of negro suicide recently.—*New York Herald.*

The *Times* says that besides the supplementary demand by Mr. Lowe last week on account of the Abyssinian expedition, it is reported that another £1,000,000, or £1,400,000, bringing up the total cost of the Abyssinian expedition to a round sum of £10,000,000, may not improbably be required.

A man named Anthony Lea has just died at Erdington, Warwickshire, at the great age of 102. He has left sons and daughters all well advanced in years. A short time since he remarked to a gentleman who was marking some trees for felling, that "he had helped to plant them."

REPORTED EARTHQUAKE IN SCOTLAND.—A correspondent of the "Inverness Advertiser" at Fort William says—"About eight p.m., March 9, Lochaber was visited by a severe shock of earthquake. Some compare the sound which preceded the shock to that caused by a boat when dragged on shore, or the trembling noise experienced on board a high-pressure screw steamer. A gentleman who was at Strone states the noise he heard was as loud as the report of a cannon, and that the whole earth shook violently around him. Another gentleman who was at Munessie, about 20 miles in the opposite direction says the house in which he was at the time was like to fall down. The sea which was perfectly calm, suddenly appeared in such a commotion as if hosts of small fish were sporting on the surface. Then came a heavy, rumbling noise, not smart enough for thunder, but whether from above or beneath it was scarcely possible to tell. This lasted about 40 seconds, but short as the time was, a pleasant feeling of relief was experienced when it was over."

THE SNOWSTORM IN THE NORTH OF SCOTLAND.—After an effective eight days' blockade, says the "Northern Ensign," by a snowstorm of greater severity than we have had for years, and for many years in March, a rapid thaw has once more effected a clearance, and the roads are again traversible throughout the county. During the week of the blockade all communications by means of vehicles was effectively stopped, and such dangerous passes as the Ord were only passable with great difficulty with horses. The mail guards and coachmen prosecuted their duties with great energy, and at times with no inconsiderable risk, especially at the Ord, where the drifted snow had accumulated in an immense mass, over which no passage could be made, the mails being carried by a considerable roundabout, and the journey of a few miles by the detour occupying several hours. On many small farms the cattle, which have been on short rations for some time, have suffered great privations. On hill sheep farms considerable losses have been sustained.